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GOULD WICKEY, *Editor*

Contributing Editors

ALFRED WMS. ANTHONY

HARRY T. STOCK

LEWIS J. SHERRILL

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SPECIAL NOTICES

1. The Annual Meetings for 1939 will be held at the Brown Hotel, Louisville, Ky., the week of January 9-13th.
2. *Christian Education* is available at \$1.50 for single subscriptions; \$1.00 per subscription in orders of ten or more, mailed separately. Faculties and students can use articles for group discussion.

Christian Education

Vol. XXI

FEBRUARY, 1937

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Higher Education for Such a Time as This*

By ARNAUD C. MARTS

Acting President, Bucknell University

I SHALL not take your time nor mine to prove that there is a crisis. We are all keenly, tragically aware of it. We wake up each day and tell ourselves "Surely it is a night-mare." It is one of the great divides in the history of the human race.

What does higher education have for such a time? Higher education is America's most popular agency. It was made so by the church. I want to recall to you two instances which will indicate how completely America has reversed its contempt for education. In 1671 the Governor of Virginia is recorded to have explained, "I thank God there are no free schools nor printing-presses in Virginia and I hope we shall not have them these hundred years." And in the early part of the 19th century, a member of the Indiana General Assembly closed his impassioned oration against free public schools as follows: "When I die I want my epitaph written 'Here lies an enemy of free schools.'"

Today education is America's chief passion and loyalty. All our problems are to be solved by it. Even H. G. Wells declares, "History is a race between education and disaster." For four centuries western man has been increasing his interests and confidence in education. It is now as near a god as we have any.

If it is our god, it has proved to be a false one, for the well-being and security it promised has turned to ashes in our very grasp.

In the past four centuries man's knowledge has expanded a thousand-fold. But man's happiness, his capacity to live in peace and brotherliness with his fellow-men, has it expanded a thousand-fold? Has it expanded at all?

* Delivered at the annual meeting of the Council of Church Boards of Education held in Chicago, January 19, 1938.

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I am sure some of you were astonished a few months ago, as I was, to read the study of war made by Professor Sorokin, Head of the Department of Sociology at Harvard, in which he indicated that the first quarter of this, our educated, 20th century was, "the bloodiest period in all history." "The average man of the 13th century," this report states, "Had 6,500,000 more chances to die peacefully in bed than has his descendant in the 20th." War is not the product of ignorant, primitive man as we usually conceive it to be. It is rather the product of educated, civilized man, notwithstanding the opinion of H. G. Wells.

Recently, Mr. Owen Young recited the prayer of an ancient Greek as the petition which we should utter for a time like this: "Only give us the light to see." But such a prayer is utterly inadequate to this day. We have more light now than we will use. Our generation knows well enough what it takes to bring security and peace to mankind. We lack the character and grace and unselfishness of spirit to follow the light we have. Our prayer should be, "God forgive us our sins, our selfishness, our greed. Give us the spirit of Jesus so that we may lay our knowledge, our lives on the altar of the general good."

How does this bear on higher education? For centuries education has devoted its zeal to acquiring facts and knowledge, to penetrating analysis, breaking each fact into smaller facts, pursuing truth and knowledge down every trail. That has been proper and good, but in this eager process of analysis, it has neglected the equally important science of synthesis, of bringing these parts into a pattern for human happiness.

Our analytical scientists have laughed off any sense of social responsibility for the facts they have discovered. These discoveries have been used to degrade and destroy men and women and little children just as enthusiastically as to bless mankind.

The supreme challenge to higher education today is to bring the science of synthesis into use again, to demand that knowledge be transmuted into wisdom, to bring all the amazing truths of education and science under the sovereignty of the spirit of brotherhood.

Many great educators are feeling their way towards such a synthesizing agent. The president of one great university has recognized its need and has suggested the return to metaphysics.

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The president of another great university has proposed that the training for honest public service be made the synthesizing agent. But neither of these is enough to those who are thinking deeply and intently about this supreme synthesizing element that might spiritualize education and save our people.

I venture this suggestion: there was a Man who sought that out about 2000 years ago and gave us the answer—it was Jesus. We must bring Jesus back into supremacy in our life if we are to provide an education that will accomplish anything save add to our confusion. We must enthrone Him and His art of unselfish living.

The need of our day is not for more brains—it is for more character—more unselfishness. And there is but one way—we learn from history—to teach character to a generation: it is through religion.

We who believe in God must stop mumbling our belief. It is time to speak out and say so. We who love the lowly Jesus with all our hearts should cease our coy reticence and proclaim Him with our words and exalt Him with our lives.

When I was asked to speak here today I wondered whether it was wise, whether you educators might not think my plea to be the irrationalization of a reactionary, obscurantist laymen who did not know any better. But since I agreed to speak, I have been comforted to find that many keen, scientific minds are coming to the same conclusions. Recently the new president of Yale University, Dr. Seymour said in his inaugural address:

“I call on all members of the faculty, as members of a thinking body, freely to recognize the tremendous validity and power of the teaching of Christ in our life-and-death struggle against the forces of selfish materialism. If we lose in that struggle, judging by present events abroad, scholarship as well as religion will disappear.”

The simple and direct way is through the maintenance and upbuilding of the Christian religion as a vital part of the university life. I call on all members of the faculty, as members of a thinking body, freely to recognize the tremendous validity and power of the teaching of Christ in our life-and-death struggle against the forces of selfish materialism. If we lose in that struggle, judging by present events abroad, scholarship as well as religion will disappear.”

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And some of us had the privilege of hearing Dr. Arthur Compton speak recently on this very subject saying:

"Science has given man greatly increased power, but power that will hurt instead of bless humanity unless given proper direction. As power increases, we must adopt unselfish attitudes toward our neighbors, and *religion* is the only agency which produces these attitudes."

And in a recent issue of the *London Times* I found this statement by Dr. Cunningham, Chairman of the Board of the Faculty in Mathematics of Cambridge University:

"Our students are missing a sense of values and purpose. . . . They fear that we university teachers are the blind leading the blind and they vaguely hope that we shall not all fall together into the ditch. . . . Education gives to youth the freedom and purpose which it seeks when it brings mind, will and emotion under the single motive of discovering God's plan for the world. When we at the universities accept the responsibility implied in this conception of our task we shall be helping to release those deeper forces in human nature which can reverse the drift to chaos and to supply the Empire and the world with new leaders who can bring in a new order."

Education has lost its God and must find Him again before it can save and serve mankind.

Not only has education lost its God: it has actually led the attack upon religion. The college has often gleefully ridiculed our religious beliefs. It is the educated man, too often, who is our chief cynic and agnostic. However, this was the fault of religion as much as the fault of education. For it must be said that honesty required the college to challenge and repudiate much of the religious belief which had gathered and clung like barnacles to the pure and simple heart of Christ's religion.

It has been the duty of the college to question this sort of religion, but in destroying the wrong forms of religious faith, we have too often destroyed faith itself. Our educators who, a generation or two ago, led the attack on cruel creeds and superstition, may well be aghast at the completeness of their achievements and must stand in amazed astonishment before their overwhelming victory.

Those of you, who like myself, lost your boyhood religion in

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college and groped blindly through life for years without touch with a personal God, realize that the loss was, in the long run, a gain. But what about those colleges which put all their zeal in breaking down the students' religious misconceptions and none of its zeal in helping him to find a truer faith in God?

It is our duty at this time of the great divide in human affairs to reassert the supreme importance of integrity, of morality, of honor, of brotherhood, of Godliness. We, in our day, must strive to bring the lives of educated men and women again under the sovereignty of a surpeme unselfish purpose. Such a sovereignty is Christ and such a purpose is His brotherhood of men.

"We stand, a-tremble and afraid,"
the poet sang,
"Upon the small worlds we have made;
Fearful, lest all our poor control
Should turn, and tear us to the soul;

So, in the end, we cast them by
For a gaunt cross against the sky!"

This is the next great task in the on-going of America—our task—to fuse our knowledge into a pattern for living together in peace and in fairness to all, to bring education and religion together again into full cooperation, not by diluting or weakening or irrationalizing education, but by a virile resurgence of honest religion and morality. What we have accomplished, important as it is, has been mere play compared with the job before us—pleasant, scholarly play—compared with the duty of re-establishing the moral law, the rule of righteousness and unselfishness in our bright, new world. It is the eternal duty of those in our colleges and schools to teach morality, unselfishness—Christ. And if we don't know how to teach it, the least we can do is live it with all our hearts and minds and strength.

When this is accomplished, when religion and education resume full partnership, then mankind, unhappy, frightened mankind, will inherit a world of marvelous beauty and well-being, a world which God longs that His children on earth should possess and enjoy. For there is nothing wrong in such a time as this that cannot swiftly be made right by renewed fealty to Him who hung upon the Cross.

Christian Education in the Crisis*

HAROLD MCA. ROBINSON

Board of Christian Education, Presbyterian Church, U. S. A.

THAT human society is in some phase of crisis is a common opinion, though no one can say whether we are approaching the crisis, or are in the midst of it, or have already passed through it. There is, moreover, no agreement about the ultimate nature of the crisis, and therefore there is no clarity about the function in the crisis of higher education organized about the living and real God.

The crisis is not in education. That is not to say that there are no crises in education today. There is certainly a critical situation in American education when a distinguished educator can say, as I heard him say, that we have here a more effective system of education in crime than in good citizenship. The reading of such a book as Courtney Ryley Cooper's "Here's to Crime" will make anyone interested in public education ashamed of its failures and frightened by the efficiency of our nation-wide system of education in crime. That the woods are full of crises in higher education the programs of all the multitude of educational conferences held in connection with this convocation of educators will testify. These programs are congested with the definitions of problems, but they are the perennial problems; they are the problems without which the life of the educator would not be worth living. That they are significant problems no one will deny, but they are the problems of normal growth. They are not the problems of crisis, and that is the trouble with them. The crisis is not one of education considered by itself.

The crisis is not in government. I am sure that any comparison of the programs of the present educational conferences with the programs of, say, ten years ago would reveal the fact that government plays a larger rôle in the drama of educational thinking now than then. Indeed, it may appear to some that government is beginning to play in America the tragic rôle in education which it now plays in so many quarters of the once civilized

* Delivered at the annual meeting of the Council of Church Boards of Education held in Chicago, January 19, 1938.

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world. To many it seems that the black shadow is creeping over America, too. I mean the black shadow, which on a recent map overlies the one-half of the world in which there is today no freedom of speech, no freedom of assembly, no freedom of the press, no freedom of education, because government has intervened between the people and the sun. At first sight, it might appear that we have discovered the crisis: it is a crisis of government, democracies against collectivisms, states of the people, by the people and for the people against people of the states, by the states and for the states. But the crisis is not one of government considered by itself.

It is my view that the crisis is a crisis of the great general ideas which form the presuppositions of society. These are ideas which in ordinary times we take as axioms not to be questioned and scarcely to be recognized. They are as necessary to the life of society as the air is to the lungs, and just as much taken for granted. But if the air becomes laden with a noxious gas, the lungs begin to inquire how it was that they once breathed so freely and to take an active interest in the characteristics of the common air. So it is with the great presuppositions of our life in society, particularly in our free American society. We have assumed them, lived in them, and never given them a second thought, until we began to choke on stray puffs of other presuppositions. Now we are alarmed to see that all we had so carelessly taken as needing no proof is not only doubted, but denied, and not only denied in the word but denied in the deed of great nations.

It would appear, then, that the crisis is a crisis of thinking. But not so. It goes deeper than thinking; it goes deep into the Christian religion where characteristically thinking and acting are fused into one movement of life. It is not a crisis in philosophy. Philosophy is concerned with explanation for its own sake. Its problems are satisfied when they are reduced to rational order. The Christian religion is properly never concerned with explanation for its own sake, but only with explanation for the sake of life. A typical illustration of this difference between philosophy and the Christian religion may be found in the contrast between the Stoic philosophers and the Christians of the early Roman

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Empire. The Stoic philosophers held a high view of the dignity of man, but that view, apart from the refinement of their individual characters, did not affect their toleration or patronage of gladiatorial shows which debauched the public character nor of the institution of human slavery which was one of the primary causes of the downfall of their civilization. The Christians, on the other hand, could hold no view of human worth which they did not put into action. They brought about the abolition of gladiatorial shows. They transcended in their fellowship the distinction of slave and free; they ameliorated the condition of the slave; and they began that movement which resulted in the transition from a society based on the presupposition of human slavery to a society based on the presupposition of human freedom. More of that transition, later. The point here is the distinction between philosophy and the Christian religion in respect to the active issue of truth in life.

There is also another broad difference between philosophy and the Christian religion which is germane to the present background of discussion. Philosophy is impersonal, dealing with ideas, and in its last reaches, with an impersonal Absolute.

The Christian religion is intensely personal. It is organized about a living and real God, who is personal. It holds that the living and real God has disclosed himself in human history, in the experiences, in the situations, and upon the occasions of persons, solitary and in society, and consummately in Jesus Christ, whose Person is the center of history. It is of the conviction that religion essentially consists in the response of men, as living and dying men, to the living and real God, through Jesus Christ. From this central conviction it draws its great general truths, but those great general truths are not as the general ideas of a mere philosophy, to be hung upon the wall for the inspection of the contemplative eye, but to be thrust as leaven in society's three measures of meal. It is in respect to these great general truths of the Christian religion that society is in crisis.

Now it seems to me that there are three great general truths of the Christian religion and they are all inextricably involved in the present crisis. Indeed, these three great general truths cannot long live and do their beneficent work in society if separated in
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thought or given a divided allegiance. These three great general truths are, in their logical order: The Christian doctrine of the living and real God; the Christian doctrine of human worth; and the Christian doctrine of the restoration of man and society. It is obvious that the Christian doctrine of the restoration of man and society cannot long survive its separation from the Christian doctrines of man and of God. But, so far as the Christian movement in America is concerned, Richard Niebuhr is of the opinion that we are now emerging from a period when we thought of the Kingdom of God in these terms: "A God without wrath drew men without sin into a kingdom without judgment by the ministrations of a Christ without a cross," that is to say, we had a doctrine of the restoration of man and society torn apart from the Christian doctrine of man and of God. Again, the great Russian thinker, Nicholas Berdyaev, holds that the deepest insight into the situation in Europe today is the insight that lays open the widespread deterioration of the Christian doctrine of man, which he insists is due to a prior deterioration of the Christian doctrine of God.

However, I must seize upon a single line through what I have further to say. Let me seize upon the line which I have already in a measure thrown out—the Christian doctrine of human worth. I shall not let myself forget, and I hope that you will not forget that the Christian doctrine of human worth is only the other side of the Christian doctrine of God, and cannot long persist in society apart from the prior doctrine from which it depends. I have already referred to the function of the Christian doctrine of human worth in respect to human slavery. What the early Christians began to achieve under the impulsion of this doctrine has already been intimated. It took more than seventeen hundred years to bring society around the corner from the presupposition of human slavery to the presupposition of human freedom. And it was the Christian religion which, intensified in the Evangelical Revival of the eighteenth century, turned the tide in Great Britain, and which, intensified in the Great Awakening in this country and its subsequent recurrences in the western states, turned the tide here. The typical voice in Great Britain was the voice of Charles Wesley reechoed in the voice of William Wilberforce. The typical voice

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in this country, when all is said and done, was the voice of Abraham Lincoln saying, "I know that there is a God and that he hates injustice and slavery."

In short, it is my thesis that every great and desirable social change in our Western world has been directly or indirectly due to the Christian religion, and specifically to the Christian doctrine of human worth, which comes to its power in society only when inseparably joined to the Christian doctrine of God, both becoming effective in the Christian doctrine of the restoration of man and society. I cannot now fully establish my thesis. But the pillars of its establishment are two.

First, we owe political democracy to the Christian doctrine of human worth. The fathers knew the force of ideas when they signed their names to the declaration that it was their Creator who had endowed all men with certain inalienable rights, among which were life, liberty and the pursuit of happiness. We owe popular education to the Christian doctrine of human worth, of which it is the logical and the historic corollary. The English philosopher, John Macmurray, holds that free scientific inquiry cannot flourish out of the pure air of the Christian religion. A distinguished American scientist said to me last night that the same conviction was growing upon him, though he had not had the opportunity to submit it to careful scrutiny. It is a matter of common knowledge, though not of common attention, that the roots of all philanthropy in the modern sense are sunk deep into Christian soil.

Second, history shows that so far in the Western world—and for that matter, so far in the Far East and the Near East—all desirable social change has sprung directly or indirectly from an intensification of the Christian religion. Witness the transformation of the Mediterranean World by the Christian religion. Witness the light that broke through the darkness of the Middle Ages in the Franciscan movement. Witness the transformation of Scotland by John Knox. Witness the salvation of the moral and social structure of England by the Evangelical Revival, with its new concern for the slave, the prisoner, the child, the poor. Witness the unification of the colonies, and the initiation of great humanitarian and educational movements by the Great Awakening in New England, in the Middle Colonies, and in the South. These are in the forefront of a great cloud of witnesses.

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That the organized Church has been an unmixed blessing in society no one will care to contend. It has sometimes been an evil so nearly unmixed that the good is hard to discern. But we show only a blind prejudice when we are unable to distinguish between, on the one hand, the terrible aberrations of the Christian tradition which have been wrought by ecclesiastical institutionalism and doctrinaire theology (dreadful words which describe dreadful forces) and, on the other hand, the pure force of the great general truths of the Christian tradition.

This is the present crisis, then. It is a crisis of these great general truths of the Christian tradition. Is the Christian doctrine of human worth to have its way in society to find every kind of interpretation, political, economic, spiritual? It cannot have its way in the world, it is too feeble to walk alone through more than one generation, without the support of the Christian doctrine of a living and real God. Or to phrase the matter in another way, the present crisis is a crisis of the Christian doctrine of the restoration of man and society.

What are the implications of the crisis for Christian education as conceived upon the higher levels? The implications are simple, but grand in their simplicity. The Christian college, to be concrete, is a function of the Kingdom of God, founded on the validity and power of the great general truths of the Christian religion, and dedicated to the interpretation of culture in terms of these truths, and to the vocation of youth to respond to them. The Christian college has itself the vocation to interpret all the arts, all the sciences, all knowledge in the light of the purposes of God for man and society as disclosed in history. The Christian college must spread out the scene of human history before the eyes of the rising generation and discover to them the achievements of the Christian tradition in the restoration of man and society, not failing to strip the mask from frustrations or prostitution of that tradition. Nor shall the Christian college fail to point the way to that goal of progress of which Whitehead speaks to the effect that it is the transformation of society so that it may be possible for its individual members to practice the original Christian virtues.

But all this is too abstract. The Christian religion is personal. The Christian college must also be personal. The purpose of

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Christian education is to lay open before youth the opportunity to say "Yes" to the purposes of God for their own lives and for society. The purpose of Christian education is to give youth a vocation to join the imperishable fellowship of those across the world today who have said "Yes" to the living and real God, who in Christ is Immanuel, God with us, for in that fellowship, rather than in any secular fellowship of those who say "Yes" to man, but "No" to God, is the hope of a humane culture. If the Christian colleges of America will repent and resume this their peculiar vocation, they may yet create here upon the scene where our fathers labored in the fear of God, an enlightened minority of those who have not only the secret of history but the secret of living. That enlightened minority, that spiritual remnant, may yet save the American dream, and may yet show the upthrusting masses of the world how they may have freedom by peaceful change instead of new forms of tyranny by violence.

The Story of Hendricks Chapel

By DEAN WILLIAM H. POWERS
Syracuse University

DURING the closing period of his life the late Senator Hendricks summered in the Berkshires near Williamstown. Frequently, with his niece, Miss Kathryn Hendricks, he would visit the Williamstown College Chapel, sometimes at a service, sometimes while the organ was being played, or often in the quiet of the chapel with no program whatsoever. At the close of one of these quiet periods he made the decision to provide a chapel at Syracuse University which, as he expressed it later, he desired to become "the heart of the campus." In June 1929 the cornerstone of this new chapel was laid. In August of that year the writer of this story was called to be the University Chaplain. On Baccalaureate Sunday, June 8, 1930, the chapel was dedicated and the chaplain was installed as its first Dean.

From the very beginning certain fundamental principles have been observed. In the first place a university should make adequate provision in leadership, physical equipment and finance for the development of the moral and spiritual life of its students. This demands nothing less than a complete religious program. In the second place along with this provision there should be a large place for student participation, the only limit placed upon student activity and leadership being the extent to which they are willing to accept and discharge such responsibility. After considerable thought on the part of the chosen leaders the following purpose and aims were adopted. Its purpose is: To aid every student (1) To come into a full and creative life through a growing knowledge of God; (2) To make this life possible for all people; (3) and in their search for an understanding of Jesus an endeavor to follow Him.

Its aims are:

- (1) To promote a sincere spirit of tolerance and cooperation.
- (2) To include activities fitted to all types of personality.
- (3) To develop the comradeship of faculty and students.
- (4) To make possible the sharing of viewpoints and convictions on important questions.

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- (5) To foster the highest relationship between men and women.
- (6) To develop individual and social integrity.
- (7) To increase the scope of religious knowledge.
- (8) To develop mastery over the forces of life.
- (9) To ensure a richer, more abundant life.

While it was perfectly obvious that an organization should be developed, there was the uniform acceptance of the basic principle that organization should always be considered as a means and not as an end. The entire college year preceding the dedication of the chapel was spent in a survey of problems and a study of what would best meet the situation. During this time the director of religion consulted literally hundreds of students and scores of faculty members to secure suggestions and consideration of possible procedure. The very first group set-up for the beginning of this program decided unanimously that neither constitution nor by-laws would be adopted, but that near the close of each academic year a careful survey and appraisal of the work of that year would be made and from this study and its implications a program would be adopted for the succeeding year. This has been done every year since the chapel work was started and has proved to be a very wise procedure. From the beginning the membership of the chapel board has been made up from both faculty and students. Each committee on the board has been headed by co-chairmen. At the beginning of this program there was no Y.M.C.A. on the campus. A small Y.W.C.A. persisted. Shortly after the beginning of this program the cabinet of the Y.W.C.A. decided to merge with the chapel board. Thereafter the chapel board was made up of a men's cabinet and a women's cabinet, acting cooperatively. The Dean of the Chapel is the general chairman of the entire board including staff, faculty, and students. The student officers are a men's chairman, and vice-chairman, a women's chairman and vice-chairman, and secretary. From the beginning the character and number of committees have been determined by the need which called them into being. For each student committee there has been appointed a staff advisor. The chapel organization at its present stage of development is made up, first of a regular university staff, including the Dean, the Men's Student Counselor, the Women's Student Counselor, the Chapel Secretary, the Loan Counselor and the Executive Sec-

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THE STORY OF HENDRICKS CHAPEL

retary of Syracuse-in-China. In addition to the regular staff, denominational counselors have been provided by the following denominations stated in the order of their establishment, Methodist Episcopal, Presbyterian, Protestant Episcopal, Jewish, Roman Catholic, Lutheran and Baptist. Each of the denominational counselors acts as the spiritual shepherd of his group, but all of the counselors work with the chapel staff cooperatively in the larger program.

THE PROGRAM

Having provided the personnel mentioned above and a certain structure of organization, we were ready to proceed with the program. This is represented by three phases or emphases. *The first is worship.* Fundamentally religion in its various expressions must grow out of the spirit of worship. At ten-fifty every Sunday morning there is a regular worship service. After much study there has been developed an order of worship which has been designed as a dramatization of the various personal and social attitudes and relationships requisite to the establishment of the Kingdom of God on earth. The following is a sample of such a service of worship:—

SUNDAY, OCTOBER 24, 1937

Morning Worship, Ten-fifty O'Clock

Organ Prelude—"Invocation".....Dubois

Mediation

This is the house of God. It is consecrated unto His worship. For those who seek its shelter the calm restfulness of its Holy atmosphere refreshes the soul. There comes to us here a keener consciousness of our God, a fuller and freer recognition of His presence and His power in all the experiences of our life. We rejoice in this Sabbath hour of worship, the heart's own hour of Holy gladness. We bring our prayer and our praise our burdens of care and our offerings of homage unto the altar of our God, and each heart finds an answer to its cry, a response for its own need. (From the Reformed Jewish ritual.)

Processional Hymn No. 194—"God the Omnipotent"

Call to Confession

Minister—Seek ye the Lord while He may be found; Call ye upon Him while He is near; Let the wicked forsake his way, and

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the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; And to our God, for He will abundantly pardon.

All—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Minister—Let us pray.

Prayer of General Confession

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit; that we may perfectly love Thee, and worthily magnify Thy holy name: through Jesus Christ our Lord. Amen.

Accept our prayer, O Lord, our God, and grant us pardon. Strengthen our faith in Thee, that with wisdom and courage we may do Thy will. In this time of self-searching, may we be filled with the spirit of true repentance, that in sincere contrition for our sins and with comforting assurance of Thy forgiveness, we may humbly seek and find Thee.

Lord's Prayer and Choral Response

Old Testament Lesson—Psalm No. 130

Anthem—"Lovely Appear" (Redemption).....Gounod

New Testament Lesson—Mark 2: 1-12

Pastoral and Offertory Prayer

Offertory Anthem—"The Heavens are Telling".....Haydn

Presentation of Offering and Doxology

Hymn No. 458—"Send Down Thy Truth, O God"

Sermon—"I Believe in the Forgiveness of Sins," I John 1: 9

Dean William H. Powers, D.D.

Prayer and Meditation

Recessional Hymn No. 311 "Through the Love of God Our Father"

Benediction

Organ Postlude

The attendance upon this service has been most gratifying, the average congregation comfortably filling the spacious auditorium, and the attendance on special days taxing the capacity of the chapel. Each week different groups on the campus such as fraternities, sororities, dormitories and other living centers who desire to worship in a body are permitted to make reservations. The preaching for this service is provided by the Dean of the

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Chapel, a member of the staff, or a guest preacher, who is chosen because he is representative of the best in his particular denomination.

The second part of the worship program is represented by the Daily Chapel service, a twenty minute program every week day except Saturday. For this service there is a student leader. The speaker is usually a member of the chapel staff, a faculty member, or a city pastor. Occasionally there is a program of devotional music and no speaker. The student committee does practically all of this work including choosing the speaker, providing the college paper with the story, making out the program of worship and conducting the service. The following order of worship is a sample of what the students have created.

HENDRICKS MEMORIAL CHAPEL, DAILY SERVICE

12 NOON

Prelude

Call to Worship

Opening Sentence:

Leader: O magnify the Lord with me:

Response: And let us exalt His name together.

Hymn

Unison Prayer (All Seated):

Almighty God, who hast given us grace with one accord to make our common supplications unto Thee; and dost promise that where two or three are gathered together in Thy Name Thou wilt grant their requests; fulfill now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

A Period of Silence

The Lord's Prayer

Scripture Lesson

Prayer

Meditation

Speaker

Prayer (By Speaker)

Meditation and Benediction (By Leader)

Postlude

CHRISTIAN EDUCATION

In addition to the Sunday worship service and the Daily Chapel there are, through the year, several other services such as an occasional vesper communion, a special music service, pageant, or other type of program.

The second main division of the chapel program is represented by group discussions. First in this list we would place the Freshman Week-end Conferences. At the beginning of each college year the Freshmen are invited to enroll in one of these week-end conferences which usually numbers about forty to fifty in a group which is conducted by the Dean of the Chapel or another member of the staff. The subject discussed is "The Place of Religion in Student Life." There are two sessions of each group, Friday evening from seven to nine, and Saturday from five to eight. On Saturday a buffet supper is served during a social hour.

Those who become sufficiently interested during the week-end conference may enroll for what is known as the Freshman continuation group. This group meets one evening a week and is designed to be a clearing house for personal and social problems involved in the program of adjustment to college life. For those who have been members of the Freshmen continuation groups and who care to continue there are organized the Sophomore continuation groups, each of these groups giving itself to some form of study program. For example, one group this year is making a study of the origin and development of the Bible. Another group is studying social implications of the Lord's Prayer. After the Sophomore year the students may join one of the upperclass continuation groups. One of these groups is made up of the first and second cabinets of the chapel board who study the problems and responsibilities which they face. The first cabinet is made up of the members of chapel board, while the second cabinet represents three juniors or sophomores for each committee. The other upperclass groups are what might be termed interest groups studying the problems involved in human relationships such as for example, marriage and the home. A great deal of development is noted in the lives of students who during their four years in college go through this entire program of group study and discussion.

COMMITTEES

Growing out of the purpose and aims of the religious program and implementing the motivations which come thereby are cer-

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tain expressional activities headed up in the sixteen chapel board committees, only a brief statement of which is possible in this story. Listed in the following order, we note the work of each committee. The FRESHMAN COMMISSION plans and conducts a Freshmen camp for men and one for women the week-end preceding the opening of college in the fall. The commission then works through the year in those projects which interest and direct the activity of Freshmen. The WORSHIP COMMITTEE advises with the Dean concerning the Sunday service and plans and carries out the work of the Daily Chapel. The INTER-FAITH COMMITTEE is busy throughout the year cultivating a more intelligent and sympathetic understanding of the various religions and developing a greater degree of cooperation between them. Good-will seminars are held from time to time at which the best of each faith is emphasized. The CHURCH AND CHAPEL COMMITTEE strives to create and maintain a helpful relationship between the university students working in the chapel and the young people in the churches of the city and its environs. The MUSIC COMMITTEE is represented largely by a chapel choir of nearly one hundred young people who not only sing for the service of worship, but who provide musical programs for many other occasions. The SOCIAL RELATIONS COMMITTEE conducts a Sunday afternoon open house, and many other social functions designed to develop a better relationship between men and women in a constructive, helpful atmosphere. As high as four hundred students have worked through the SOCIAL SERVICE COMMITTEE rendering helpful service to the various social and remedial agencies in the city and county. A constructively, helpful relationship is established and maintained between the chapel and the various living centers as each resident center elects a HOUSE REPRESENTATIVE to keep in touch with chapel activities. This group now numbers nearly one hundred. Scores of students constitute the DEPUTATION GROUPS which visit churches and communities far and wide, providing social and religious programs which impress upon the youth of the churches the fact that there are many college students who are high-minded and purposeful in their lives and who have a consecration to the highest and best. The WORLD RELATIONS COMMITTEE gives itself to a continuous study of world affairs and the promotion of move-

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ments which tend to cement mankind into a helpful brotherhood. This group cooperates with the two other groups of this type on campus, the International Relations Committee, whose program is largely political and the All University Peace Committee which is a federation of all groups on campus working for peace. The SYRACUSE-IN-CHINA program is represented by three units, school, church and hospital centering in Chungking which is now the capital of China. A good-sized budget is raised for this work representing contributions of students, faculty and alumni. The response on the part of those who are helped may be illustrated by the fact that during the past year, the Chinese, themselves contributed more than \$80,000 toward the work of the Syracuse Hospital. The SPECIAL PROGRAMS COMMITTEE produces beautiful pageants and other programs and is responsible for the development each year of the all-university lecture series. During the past five years this committee has brought to the campus such outstanding interpreters of present day life and its various phases as Arthur Henderson, Channing Pollock, Jerome Davis, Kirtley Mather, James Gordon Gilkey, T. Z. Koo, Ira Reid, Sherwood Eddy, Lloyd Douglas, George Sokolsky, Cornelia Stratton Parker, Louis Untermeyer, Dr. Eugene L. Swan, Dr. Howard M. Haggard, Phyllis Bentley, Count de Roussy de Sales, Dr. Helgo W. Culemann, Raymond Moley, Howard Howson, and Henry Link.

In 1932 at a meeting of the chapel board the suggestion was made by a student member that the students organize themselves to raise an EMERGENCY LOAN FUND for the benefit of their needy fellow students. Later the committee was made up of two members of chapel board, two members of the Men's Student Senate, two members of the Women's Student Senate, together with the Loan Counselor and the Dean of the Chapel as faculty advisor. Each year this committee has raised amounts ranging from \$1500 to \$2200 which has been used as an Emergency Loan Fund. This past year a LIBRARY has been started as a memorial to a former student member of the Chapel Board. This committee is building up a fine list of books designed especially for students. A COMMITTEE OF USHERS provides for the Sunday service and for all other affairs in the chapel. A Junior member of the editorial staff of the college paper heads a PUBLICITY COM-

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MITTEE which sees to it that there are news items provided from the work of the various committees. So cooperative has the staff of the "Daily Orange" been that more news concerning the chapel activities appear in the paper each day than perhaps any other two or three activities on campus.

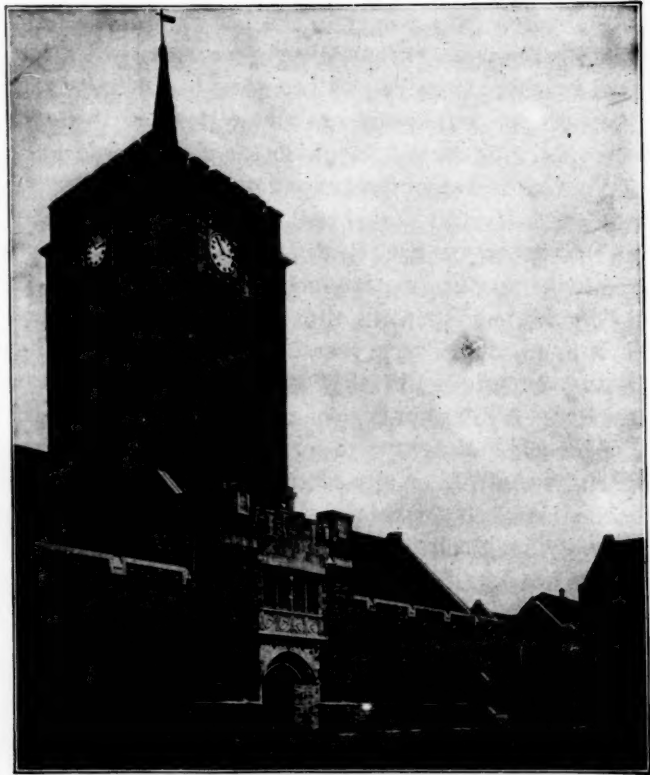
COUNSELING

In addition to these many activities another form of service is provided by the members of the chapel staff namely that of counseling. Any student may bring to these experienced and mature leaders any sort of problem and find sympathetic understanding and help.

It is said that religious work must be done many times purely on faith, almost with a complete absence of visible results. Yet it is possible for us to chronicle certain results which have been produced by this extensive and intensive but definitely religious program. Perhaps as significant as anything in this connection is the campus wide respect in which the chapel program is held. The maximum degree of participation is another result. More students are active in the chapel program than in any other student activity on the Syracuse campus. Far beyond anything dreamed is the preparation for later leadership through this program. The leadership in the churches of city, village and countryside is augmented every year by the students who have had four years' experience in this very productive laboratory of religious life. A different type of alumnus is being produced who thinks of his Alma Mater not in terms of a winning football team, a delightful social life or any of these passing phases of what is called collegiate, but who thinks of that institution on the campus which was to him a helpful friend from the first day of his Freshman year to the day of his graduation. Citizenship is more prized because of its opportunities of unselfish service through the training received in such a program as that of Hendricks Chapel. One of the surprises in connection with this work has been the degree to which it has developed as an inducement for students to come to Syracuse University. In the decision of more than twenty-five per cent of this year's Freshman class to choose Syracuse University, the Hendricks Chapel program was definitely one of the decisive factors.

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Life on a college campus is not an individual affair alone, but rather, a community undertaking in which the social, political, moral and religious problems of every day confront the individuals therein. With this fact in mind, Syracuse University aims not only to train the mind but to give to the individual experience with guidance in all phases of life. Hendricks Chapel provides for the students of Syracuse University the opportunity for religious and social growth and experimentation. The place the chapel holds in the minds and lives of the students, in the respect of the faculty and in the memory of the alumni tells the story of its significance to present day college youth.



WARTBURG THEOLOGICAL SEMINARY, DUBUQUE, IOWA

Student Worker's Round Table

By HARRY STOCK

ONE of the most useful documents regarding the problems of modern young people is "The Prospects for Youth," a symposium published in the November issue of "The Annals of the American Academy of Political and Social Science." (Two dollars, 3457 Walnut St., Philadelphia, Pa.) The 216 pages given to important phases of this general subject are important for educators, religious workers and young people themselves. Student groups may use them as the basis for two or three months of study and discussion, to be supplemented by local leadership.

The following paragraphs are samples of the interests and problems included.

The reaction of some young people to restricted opportunities in our day: substitution, of crime, racketeering, strike-breaking for the job denied; sexual promiscuity and roving, for home he was led to expect; outbursts of violence as a result of unemployment and exploitation; "alcoholism, brawling, sabotage, and radicalism" as expressions of dissatisfaction with present world. (p. 4.) W. W. Weaver—"Modern Youth—Retrospect and Prospect."

Is this a proper statement of cause and effect?

* * * * *

"Youth are relatively most numerous in those areas where the plane of living is low, where income is meager, where population pressure on the resource structure is most severe, and where opportunity and intellectual growth is most restricted." (p. 17) Newton Edwards—"Youth as a Population Element."

What does this mean for the future of America?

* * * * *

For the vast majority of future workers, jobs will be merely routine; little special training will be needed and little satisfaction (that which comes from creative activities) will be experienced. Most workers must seek major satisfactions in avocational or recreational lines. (p. 21) Homer P. Rainey, "What Is the American Youth Problem?"

CHRISTIAN EDUCATION

How are schools and churches preparing youth for leisure time?
How can they?

* * * * *

Associations of workers (*e.g.*, unions) are essential to a well-ordered economic life. These must be inclusive—they should include virtually a hundred per cent of possible members. (pp. 44f.)

Youth should be related to unions early. The unions need new blood and intelligent leadership. We are building a new kind of state, in which unions contribute a necessary part. (p. 47) Ordway, Tead, "Youth and the Labor Unions."

Is it true that such well-organized unions can save industry itself, in addition to securing rights for the workers? If the employers would accept unions as a part of the industrial process, would business tend to become stabilized?

* * * * *

There are no signs that the church will assume greater permanent importance than it does now. Evidence points to declining influence. (p. 51.)

"The end will not come in our time, but the final *Götterdämmerung* is more than possible. As for religion, that is another matter. No doubt there will always be those for whom some type of organized religion will be necessary; but that number is, I believe, constantly declining." (p. 58) R. H. Abrams, "The Prospect for Youth and the Church."

Does this accord with your observation? If so, is it a tragic fact? And what can the church—and Christian youth—do about it?

* * * * *

Leisure will more and more determine the quality of experience that people have. (p. 59.) The machine fractionalizes experience; recreation must be organized to give organic wholeness to experience. (p. 60.) (Does recreation, then, have something of the same purpose as religion?)

Those responsible for future leisure programs must be more than athletes. They should be fit representatives of the "best in our cultural life." (p. 61.) E. C. Lindeman, "Youth and Leisure."

Should not college graduates become skilled in leisure time leadership, either from a vocational or avocational point of view?

STUDENT WORKER'S ROUND TABLE

Among young people, accidents are the most frequent causes of death. Automobile accidents cause 39% of accidental deaths of youth. Tuberculosis is the second cause of death among youth, (it is seventh for all ages); heart disease is third; pneumonia is fourth. (p. 93.) S. D. Collins, "The Health of Youth."

Sane, intelligent living can reduce mortality among youth. How wise is it "to have our fling?" If youth is endowed with good common sense, will it reduce the death rate, especially that due to accidents and heart disease?

* * * * *

Three factors contribute to the mental health of a person: (1) satisfaction (happiness, contentment, etc.); (2) security; (3) self-respect. The child, the student who does not have these is in a situation which will cause personality injuries. B. B. Robinson, "Mental Hygiene for Youth." p. 103f.

To what extent are your college and your church making it certain that *every* student has his reasonable share of these? How do economic conditions affect mental health (in the light of these three factors)? Who, in your college situation, is giving informed guidance in the field of personality problems as the physical education department does regarding physical needs?

* * * * *

Conferences

Of youth conferences, there seems to be no end. Two student gatherings held during the Christmas holidays brought together two thousand young people and counselors from all parts of the land. The discussion in these two meetings centered around interests and needs common to college and university students everywhere. Therefore, the printed records of both will be of value to every campus. Christian groups, therefore, will do well to spend some time in thinking through the contents of the reports of these gatherings.

The report of the National Assembly of Student Christian Associations ("Little Oxford," Oxford, Ohio) is being prepared for publication and will probably be available, through the Association Press, by the time that this issue of *Christian Education* reaches you.

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Almost a thousand students, and adult leaders, representing the three branches of Methodism which are about to unite, met at St. Louis late in December. This meeting, like that of the Christian Associations, was of significance for all of Protestantism. The report may be secured, for fifty cents, from the Board of Education of any one of the three churches: Methodist Episcopal (740 Rush St., Chicago, Ill.), Methodist Episcopal South (810 Broadway, Nashville, Tenn.), Methodist Protestant (Seminary Building, Westminster, Maryland).

One of the deepest experiences of the Oxford, Ohio, meeting was found in the worship services under the leadership of Bishop Scarlett. He made much use of excerpts from, "The School of Jesus," by Shillito. The students were so interested in the contents of this volume that the Association Press is importing a quantity for use in student groups.

Active preparation is being made for the World Conference of Christian Youth to be held in Amsterdam during the summer of 1939. This is to be a representative meeting enrolling fifteen hundred young people from every part of the world. About three hundred Americans will be registered. The total cost from New York to Amsterdam and return (including entertainment, etc.) will be \$225. Each denomination will have a maximum allotment. Any student, at all interested in being included in the American delegation, is urged to write immediately to the Student Secretary of his denomination or to Dr. Gould Wickey, 744 Jackson Place, N.W., Washington, D. C.

Two pieces of literature are already available for local study, that Americans may prepare themselves to think through some of the issues that will be faced at Amsterdam. The first is, "The Christian Community in the Modern World" (fifteen cents). It is 58 pages of mimeographed material which will be useful for the adult leader. (Secure it from the denominational Secretary of Student Work.) The second is, "That They Go Forward Together," by Eric Fenn (50 cents, published by the Student Christian Movement, available through bookstores or the Student Departments of the denominations), an interpretation of last summer's ecumenical conferences in terms of their significance for young people.

Religious Education Program of Stephens College*

BY PAUL WEAVER
Stephens College

STEPHENS College has had at the heart of its educational goal the problem of releasing for a student's own use the resources of a vital religion and of helping a student to develop an adequate philosophy of living. This problem has been regarded as being so deep seated and fundamental that the whole educational program has been built to emphasize it. The Religious Education staff, popularly known as the Burrall Class, therefore has as its job the problem of emphasizing this general emphasis which runs through the curriculum and extra-class activities.

A clearer picture of the work of the Religious Education staff might be given if we tried to see the different experiences that a typical Stephens student has as a result of the program of Burrall Class. In the first place she will attend the meeting of Burrall Class Sunday morning at 9:29 o'clock. This program we regard as being student motivated and student participated. It is a large gathering of students in Columbia with a program of organ, orchestral, and choral music. A student who presides calls attention to the other activities of the Burrall Class which will occur during the following week. The teacher of the class presents a twenty-five or thirty minute discussion of some problem. The talks through the year center around three sorts of problems: first, problems which students are facing in their campus living; second, problems students ought to be facing if they are to become intelligent citizens; third, problems students will face after graduation. With regard to these three sorts of problems the talk is built to make clear the resources of the Christian religion for solving them.

Secondly, our typical Stephens student will not only go to Burrall Class to enjoy the service and listen to the talk, she might

* Presented to the Regional Conference of Church-Related Colleges held at Kansas City, Mo., November 12, 1937.

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also become a member of one of three weekly discussion groups: one, We Moderns which is set up by a committee of Stephens women; two, Women's Leadership which is set up by a committee of University women; three, the Student Forum which is set up by a committee of University men. In these discussion groups the student will have an opportunity to raise questions, to make comments, and clarify her own reaction and attitude toward life's problems.

Thirdly, this student will attend vespers during the week. The approach of Burrall Class to the student is direct, but in vespers it is rather indirect and atmospheric. She will enter a darkened and quiet auditorium where the atmosphere will induce her to relax. The stage will be set in an original composition with artistic lighting which shifts imperceptibly as vespers proceed according to the mood. She may hear a talk or illustrations drawn from experiences from others or poetry. She may listen to music or watch a dancing class interpret a theme, for vespers are an attempt to fuse all of the arts into a dramatic and religious whole which will sensitize young people to beauty and the basic meanings and values of living. Vespers become therefore an instrument which helps mold the attitudes and appreciations of young women.

In the fourth place she will not only go to Burrall Class which is a large activity and listen to analysis of problems, she will not only attend a discussion where she will be called upon to talk herself and raise questions, she will not only attend vespers where her own inner spirit can be sensitized to a greater depth of appreciation, but she will also work with her hands in one of the many projects which Burrall Class sponsors. She might, for example, become a teacher in the Newsboys' Sunday School Class which meets each Sunday morning at six o'clock in a downtown restaurant. As thirty-five or forty newsboys, whose lives are untouched by scouting or the church, enjoy a warm breakfast for which the students of Burrall Class pay they are taught a Sunday School lesson. The college students who work in the Newsboys' Class build their own curriculum out of the needs of newsboys and the resources of the Gospels. Or this Stephens girl might help in the Hole-in-One project. This project was organized by Stephens

PROGRAM OF STEPHENS COLLEGE

girls a few years ago when they observed two kinds of needs and put them together for a solution. One need was to teach some of the Stephens girls how to economize by repairing and using, instead of throwing away, silk stockings and garments slightly torn. The second need, which was a greater one was to do something constructive about the situation of a family they had visited. This family lived in one room in a basement and in bad weather the floor was covered with water. They had bad light, insufficient food, and were unemployed, so the students of Burrall Class put these two needs together by organizing the Hole-in-One service. Now each week they collect the garments which need to be laundered and repaired and take them out to this woman who will launder and repair them for a stipulated fee which becomes her salary. That particular family moved from its basement room to a four room flat and on the basis of this new income a daughter in the family entered a university this fall. These two will serve as samples of the kind of training that our Stephens girls may get in constructive community work. We believe that she will be a better citizen of her own community if while she is in college she has a chance to apply the things she learns.

In the fifth place our typical Stephens student might take a course in religion, or philosophy, or she might interview from time to time members of the Burrall Class staff about any particular problems which seem to her difficult. This fifth opportunity might be called the opportunity for personal counsel and advice.

It is the hope of the Religious Education staff and of the college that through the medium of these five types of experience the girl who comes to Stephens will be more sensitive to both beauty and ugliness wherever it is found in life, that she will come to understand and use the resources of the Christian religion in solving her problems and the problems of her community, that she will learn through participation some of the techniques of service to give substance to her ideals, that her own personality will become a reflection of an integrated self where intellect and emotion are fused into a working, reliable, and adequate philosophy of living.

The Contributions of the Church-Related College to Civic, Cultural and Religious Life*

BY EDWARD A. FITZPATRICK
President, Mount Mary College
Dean, Graduate School, Marquette University

THE theme of our meeting is a broad one and a happy one, "The Contributions of the Church-Related College to Civic, Cultural and Religious Life." I trust you will let me look at our subject with the *eye of vision* and picture to you in ideal what these contributions should be in the hope that by setting up the ideals and striving toward them they may come to pass. That will enable us to consider the very fundamental question of what a church-related college should be.

What is the Church-Related College: Religion

What in this vision is the church-related college? And I speak now of Christian colleges. It is a college in which religion is not an appendage to the curriculum, an incidental thing, a non-credit course, or merely one of a number of subjects required or elective. It is a college in which the principle of order in the college, its hierarchy of values, its motivating center, its Weltanschauung, is found in religion—not metaphysics, not science, not a sentimental humanism nor a materialistic naturalism, not a social progress toward a goal of comfort and convenience, nor self expression in which there is no distinction between lower and higher, but *religion*.

Its Intellectual Aspects

That does not mean and must not mean any destruction of the integrity of the natural sciences. That does not mean and must not mean any destruction of the social sciences. That does not mean a perversion of languages, or philosophy, or any other organized section of knowledge. It does not mean a substitution of

* Delivered at the Mass Meeting of the National Conference of Church-Related Colleges held in Chicago, January 19, 1938.

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piety for intelligence. Nor does it mean any substitution of "mere ideas" for verifiable facts. It should not mean any intellectual shoddiness in teacher or learner. It means a higher respect for scholarship and a broader base than in institutions whose intellectual blinders limit them to only naturalistic or materialistic points of view. It will place its main reliance on intellectual training as its indispensable means. Its education will be a liberal education.

Science

Science will have its place in this scheme but it will be a science true to its purpose, its assumptions, and its method. It will be a progressive revelation in every field of the wonder and mystery of God's creation. It will reveal the ruling laws in the universe. It will not be perverted by naturalism, but will serve humanism. It will find its appropriate place, as formulated by Lotze, in showing how universal is the extent, and at the same time how completely subordinate the significance of the mission which mechanism has to fulfill in the structure of the world.

Language and Literature

Language and literature will continue to be as it is, wherever it is properly taught, a revelation of the civilization of the people—their best thought, their aspirations, their hopes, their loves, their hates—their humanity; a revelation of man's meanness as well as of his greatness; a revelation, in Carlyle's fine phrase, however, that man is the true Shekinah. It will produce in all its ranges that purgation of emotions which Aristotle noted especially of tragedy. It will, too, in the true comic spirit as defined by Meredith, keep ever bubbling the healing waters of silvery laughter at man's affectations, bombasts, self-deception and hookwinking, at his vanities, pretensions and conceits. It will teach the great truths of human nature, particularly its nobility, its magnanimity, its love of fellowmen. It will become, in Matthew Arnold's phrase and in the sense he used it—no moralistic or preaching sense—the profound application of moral ideas to life. It may, as Carlyle says, lead us to the edge of the Infinite and let us for moments gaze into that.

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History

History, in the church-related college, will reveal in the concrete succession of events every aspect of man's effort to master his environment, to learn to live together, to work together and to create those great monuments of architecture, of literature, of the other arts, and of music in which man's spirit finds highest expression. It will try to understand in history the evidence of God's providence as well as the effects of Man's fall.

Its Spiritual Attitude

It will mean a point of view sensitive to all reality, including spiritual reality; it will not be exclusive but inclusive; it will not be limited but will be as broad as God's universe itself. Its attitude will be one of the widest sympathy—a catholic attitude, receptive, believing, keenly appreciative of the scientific method, unhindered by limiting prepossessions and positive toward spiritual things.

Its Content

It will not be bound by the merely natural. It will, however, recognize the significance of the natural, but it will see its completion in the supernatural. The range of this education will be the whole range of human life. Nothing human will be alien to it. "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."¹

A Summarizing Statement

I have indicated in some of its details the nature of the church-related college. Let me now more generally indicate its nature in summary form:

- 1) It directs its activities and its influence always to the character of the student.
- 2) It aims at the moral and spiritual formation of the student as its ultimate objective of education;
- 3) It is concerned in the development of a free human personality as against merely racial or national or vocational objectives;

¹ Pope Pius XI *Encyclical on the Christian Education of Youth*.

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- 4) It regards as its ideal of man, not a perfected biological organism or a chemical compound, or an economic acquisitive machine, but a spiritual-natural being, destined for an eternal life, capable of service to his brother for the love of God and his brother in the upbuilding of what has been called the Great Society, and achieving as fully as possible the intellectual, moral and spiritual possibilities of each individual as such;
- 5) It feels that whatever other services it may render, it should produce an elite who will serve both God and country;
- 6) It accepts as its civic function the making of a good citizen who is not victimized by the prevailing idolatry of the state, and who sees government or civil society merely as a means to the common welfare, and government officials as public servants, and who judges government in its social and individual services by its effects on the moral, intellectual and spiritual formation of the individual;
- 7) It manifests an attitude of reverent yet loving open-mindedness—the search for and love of truth—toward all truth and all values;
- 8) It looks on the knowledge which is the basis of its curriculum not as an agglomerate of facts, nor even as an agglomeration of groups of organized facts about diverse principles, but as an organization of knowledge about a comprehensive principle or hierarchy of principle which give meaning and value to discrete facts and sciences;
- 9) It rejects vocationalism except as an incidental objective and accepts instead the great tradition of liberal education;
- 10) It uses as its principal method the processes of intellectual training—not mere fact accumulation—and the cultivation of the intellectual virtues so that with increasing knowledge there goes increasing love;
- 11) It makes the study of religion as theology and as a practical guide central in the organization of the curriculum both in its position and in its quantitative scope in rationally ordering the whole, and not as a dissociated appendage;
- 12) It believes—and acts on its faith—that its quality depends on the quality of the persons who teach in it and administer it.
- 13) It keeps close to the center of the curriculum the great traditional humanistic studies, particularly the classic languages and literature, philosophy and history.

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The Creation of a Means does not Necessarily Achieve the End

I have tried to describe the character of the church-related college worthy of the name. I am not one of those who think that if we create the means we shall necessarily achieve the end. I do not think if we give the institution a name we shall have the thing. We see in all countries the terrible perversion of the purposes of government, and the inversion of its relation to the people. This is true of education. If education may save a people, it may wreck them too. We always assume, naively enough, that education is a good. It may be an evil. It may serve Communism as it may serve Christianity. It may serve Nazism as it may serve a genuine democracy. It may free as it may enslave. It is of the utmost importance, therefore, that we understand this and understand what may be expected of the church-related college in a world out of joint, uncertain of its values and of its destiny, drifting, compass-less, amid the rocks of destruction everywhere.

The Civic and Social Contributions

Having now laid the foundation, we turn to answer the questions before us. What contributions can the church-related college worthy of its name make to the civic, the cultural and the religious life of the nation?

I see the body of graduates from church-related colleges the great stabilizing influences in the civic life—"men, high-minded men, men whom their duties know, who know their rights, and knowing, dare maintain." I see them a leaven for the great spiritual needs of our democracy, freedom of thought, freedom of conscience, manifesting in their acts love as the great social cement. I see them regarding public service as an inescapable personal responsibility.

I see men working through their citizenship for what they learned in the college—that the purpose of the social process and of the contemporary social machinery, including government, is the protection and enrichment of human personality, that the social process is for the individual.

I see, therefore, a working force for economic and social cooperation of men, instead of the contemporary economic and social warfare. I see a working injustice through the exploitation of

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human beings wherever it exists. I see also a force for the complete rejection of human labor as a commodity, and the recognition of the human personality of the worker as primary. I see, in short, in the political, the economic, and the social field a force inspired by religion for making a reality of the brotherhood of man. "Thy will be done on earth as it is in Heaven."

I see a force that will make government a means, rather than an end, the instrument of social and economic justice as well as a condition of the spiritual development of human personality. I see less regimentation in human affairs, less dictatorship, less setting of man over against his brother, of employer over against employee, of poor over against rich. I see less reliance on legislation to make men good and happy. I see a more conscious effort through the social process to build up the social and moral stamina of the people. I see, in short, in civic, economic and social affairs, as should be true in all spiritual affairs, power always used in the service of love.

That is what the church-related college should be doing today for our civic and social life. If it is not doing that, it is false in its name or has compromised its faith and its opportunity for a "mess of pottage."

The Cultural Contribution

I see a cultural contribution in the creation of a civilization—a culture—in which religion is an organic part, a central and integral part of the whole social tradition. It will be similar in its structure and function to the medieval social achievement although it will have oriented itself to the new occasion with its correspondingly new duties of today. Please do not be afraid of the word medieval. The achievement is a part of your heritage as it is of mine. It is part of that sixteen centuries of a common tradition to which we all must go back as we go back to its source in Christ Himself.

The Christian culture in an industrial, twentieth century society, is like the genuine Christian culture in every age—Christianity although giving form and energy and direction to a culture of a particular time and place, is not of it—it is supra-cultural, supra-racial and supra-natural. It does not compromise itself by its temporal forms—and this is true of its civil and social as well as of its intellectual and cultural aspects.

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I see a culture in which religion is, as was her wont, the mother of the arts, a religion immanent in culture, vivifying it, but also transcending it. I see it on its productive side giving expression to spiritual reality in the new temporal forms, in new poets like Dante, in new artists like Angelo, in new philosophers like St. Thomas, in new saints like Saint Francis of Assissi. I see a new art yearning as the Gothic for the infinite. I see a literature, in Whitman's words, "sacerdotal, modern, fit to cope with our occasions." I see a science with the wonder of God's universe still in its eyes and content in the reverent probing of God's universe in some little corner of it, seeking His truth. I see a social science, humanistic, spiritual, and teaching the truth that man doth not live by bread alone but by every word that proceedeth from the mouth of God. I see on the consuming side large numbers sensitive to spiritual reality, with faith, loving beauty and truth and goodness, and having solved the problem which is as old as Aristotle, the rational enjoyment of leisure, and leisure becoming recreative, stimulating, regenerating and not, as is often the case with us, dissipating, disintegrating, and demoralizing.

The Religious Contribution

And what shall we expect in the way of a religious contribution? I see where church-related colleges are really functioning in their primary purpose, teaching always the unsearchable riches of Christ, the progressive fulfillment in the life of men of that prayer of Christ, "Holy Father, keep them in Thy name whom Thou hast given Me that they may be one as We also are . . . that they all may be one as Thou Father in Me and I in Thee; that they also may be one in Us . . . that they may be one as We also are one. I in them and Thou in Me, that they may be made perfect in one . . . that the love wherewith Thou hast loved Me may be in them and I in them." I see this incorporation of each of us in Christ as described by St. Paul in the living, spiritual reality of the Mystical Body of Christ, full of grace, sanctified in truth, assimilating all human differences, "one body and one spirit as also ye were called in one hope; one Lord, one faith, one baptism; one God and Father of all, who is above all, through all, and in us all." (Eph. IV, 4-6) "In this Christ life we shall be no longer children, nor tossed on the waves, and carried around [166]

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by every wind of doctrine—rather we shall hold the truth in charity and grow in all things into Him who is the Head, Christ. We shall not be conformed to this world.” (Rom. XII, 1-2) “We shall strip off the old man with his practices and put on the new—put on them as God’s Elect, holy and well beloved, hearts of compassion, kindness, humility, meekness, long suffering. But over all these put on charity, the bond that is of perfection.” (Col. III, 4-15) We shall have created, to use now the language of Walt Whitman, “That without which this nation will no more stand permanently, soundly, than a house will stand without a substratum, religious and moral character beneath the political and productive, and intellectual bases of the states.”

The Ultimate Contribution

Such is, as I conceive it, the contributions that may be reasonably expected from a leavening body of graduates from the church-related colleges in fulfilling their mission. Let me, in conclusion, put the ultimate vision in the language of Milton:

“Then, amidst the hymns and hallelujahs of saints, some one may perhaps be heard offering at high strains in new and lofty measures, to sing and celebrate thy divine mercies and marvellous judgments in this land throughout all ages; whereby this great and warlike nation, instructed and inured to the fervent and continual practice of truth and righteousness, and casting far from her the rags of her old vices, may press on hard to that high and happy emulation to be found the soberest, wisest, and most Christian people at that day, when thou, the eternal and shortly expected King, shalt open the clouds to judge the several kingdoms of the world, and distributing national honors and rewards to religious and just commonwealths, shalt put an end to all earthly tyrannies, proclaiming thy universal and mild monarchy through heaven and earth; when they undoubtedly, that by their labors, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive above the inferior orders of the blessed, the regal addition of principalities, legions, and thrones into their glorious titles, and in supereminence of beatific vision, progressing the dateless and irrevoluble circle of eternity, shall clasp hands with joy and bliss, in over measure for ever.”²

May these things be.

² “Of Reformation in England,” Bk. II next to last paragraph.

The Contribution of the Church Related College to Civic Life*

A PANEL DISCUSSION

REES E. TULLOSS, President, Wittenberg College, *Chairman*

The world-wide tide of totalitarianism that has engulfed one European nation after another already beats upon our own shores.

Many see ground for believing that within the next decade, the U. S. A. may be the field of battle between the forces of freedom on the one hand, and of centralized government control, heartlessly dominant and brazenly tyrannic, on the other. It is feared that while Great Britain and the Scandinavian countries may still stand as surrounded outposts, the final and decisive struggle may take place within our borders.

We do ill to deceive ourselves into placidity, thinking that our geographical isolation may protect us, our cherished traditions of liberty make us safe. Three fourths of the white race of the world lives today under some form of socialized government. The majority are under a totalitarian control which lets no man speak other than that which accords with the views of the state, lets no man read other than what is permitted, lets no man hear other than what is decreed. Gigantic programs of propaganda are in operation, intended to bring the rest of humanity under the same type of domination. Voices are numerous in our midst, proclaiming the desirability of a new order, even at the cost of regimentation. However good the ends sought, such a procedure is destructive of the most precious values of our American life.

Four steps mark the progress of totalitarianism. Control, first gained in the political field, is extended to economic life. Thereafter, inevitably as the links of a welded chain follow one another, comes attempted control of education, and finally of religion.

America may well see in the church-related college one of her great bulwarks of defense. Here is vision, and here is freedom. As citizens we may well unite in the support and expression of these time-tried and worthy institutions.

* These papers which follow form the basis of the presentations and discussion which took place during a session of the annual meeting of the National Conference of Church-Related Colleges in Chicago, January 19, 1938.

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CRIME AND THE CRIMINAL

DANIEL M. LADD, Federal Bureau of Investigation

It is with a great deal of pleasure that I am able to-day to bring to you the personal greetings of our Director, the Honorable J. Edgar Hoover, and to be able to discuss with you something of the criminal.

Among the many duties of the Federal Bureau of Investigation is that of compiling uniform crime statistics and the maintenance of fingerprints and criminal records. From a study of those records we see an ever increasing crime rate in these United States. We see, for instance, mere youngsters embarking on a life of crime and are able to follow that youngster throughout his life and observe him always engaged in crime. A tabulation from the fingerprint cards representing arrests for all violations of state laws and municipal ordinances during the year of 1936 reflects that females constituted only 7.3%, or 33,670 of the 461,589 cases examined. The offenses with which they were most frequently charged were—larceny, 4,664; commercialized vice, 3,421; vagrancy, 2,774; assault, 2,426; criminal homicide, 679 and 637 with robbery during that year. Considering both males and females, the tabulation shows that 80,358, or 17.4%, of all those persons arrested were less than 21 years of age, and 79,111, or 17.1% were between the ages of 25 and 29. A total of 237,863 persons, or 51.1% of all persons arrested, were less than 30 years old. Further examination of these cards indicates that 2,924 were under 15 years of age and that 2,630 of those arrested were actually only 15 years of age. From that point on there is a rapid increase in the number of persons arrested for each age group up to the age 22. The number of 22-year-olds arrested exceeds the number for any other single age group.

The seriousness of crimes committed by youthful persons is indicated by the following list of changes placed against persons under 20 years of age, as gathered from these prints: Murder, 743; Robbery, 3,538; Burglary, 11,599; Larceny, 14,932; Auto Theft, 5,472; Carrying Concealed Weapons, 983. It is believed of further significance to note that persons less than 25 years of age constitute approximately 35% of the total charged with murder and carrying concealed weapons, and approximately 60% of all those persons

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arrested and charged with burglary during the period under study were under 25 years of age.

Such statistics bring home to all of us in no uncertain terms the gigantic problem ahead. Any nation which must view tremendous crime tolls, which must watch countless death marches to the execution chamber, which must view crowded exercise yards of reformatories and penitentiaries, in which one person out of every five is of less than voting age, is a nation which faces danger and disgrace. Persons who are little more than children form one-fifth of our most dangerous heritage. It appears inconceivable, yet it is a stark fact, that our misguided boys and girls are thieving, robbing, holding up banks and stores and shooting down employees, proprietors and the police who attempt to capture them. In the first analysis, whose fault is it that this has come about? Were these children born with an obsession to steal, plunder or murder? Does some mysterious hand take the child from the cradle and place it upon the uneven road of crime? We know this is not true. America, for a time, became so thoughtless, so lacking in law obedience, that the youngster came to believe that crime was the "smart" thing; crime, the clever way to make money; crime, the easier course than that of honest effort and of honest living.

As long as there has been a breakdown in the discipline in the American home an added burden is placed upon the church and the church college, first, to reconstruct the American view-point toward better parental discipline, and to instill a greater sense of law abidance beginning in the home; that, however, does not complete the problem which lies before us. You might ask yourself, with what governmental agencies does your church cooperate and to what extent? Unfortunately, some of the churches do not cooperate with these governmental and social agencies because there has been in the past a certain fear on the part of the church that it may be considered "worldly," which fear impedes a vigorous social policy on its part and hence youth's quest for social life is needlessly exploited by outside influences and often debased in the process.

It is apparent from a study of the whole problem that social resources as they existed for recreational and educational welfare

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have a very vital relationship to prevention, causation and treatment of delinquency and crime and it is in this field that the church college can well extend its influence.

If those delegates here to-day are interested in a further study of the crime problem, I am sure that the Director, Mr. Hoover, will be only too pleased to forward you the periodic pamphlets issued by this Bureau known as "Uniform Crime Statistics," should you direct a letter to him at Washington, D. C.

THE DRINK PROBLEM

CATHERINE WAUGH McCULLOUGH, Attorney, Chicago

Any church preaching "Pure Religion and Undeified" visiting the fatherless and widows and keeping its members unspotted from the world or, in the words of Micah, "To do justly, to love mercy, and to walk humbly," will always be a help to its community.

A college which teaches the wisdom which is pure, peaceable, full of mercy and good works, which adds to knowledge, temperance, Godliness, brotherly kindness and charity, which holds fast to all the old-fashioned virtues and teaches all the new-fashioned sciences, is a valuable asset to any community and makes the college education the greatest ambition of every child.

A church college should be doubly efficient and that is why such colleges are so numerous patronized by anxious parents. Such colleges need not worry about taxation. The patrons know their value.

Should the leaders of churches or colleges become like those in Mexico and Russia before their revolutions, rich, despotic, licentious, besotted, stingy to the poor, sycophantic and cringing to oppressors, then church colleges might well fear the wrath of the common people.

A church college must give better training for citizenship than its tax-supported rivals. It must do excellent work in teaching liberty, equality, justice, charity, all about the nation, states, the city, it must show appreciation of industry, agriculture, mining, fisheries, as well as science, music, art, language and history, and in addition, it must inspire the students for noble parenthood and self-sacrificing citizenship.

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The greatest enemy of the college and the church today is not Baal or Ashtoroth or Dagon or Diana of the Ephesians. It is the liquor traffic.

Athletic coaches like Stagg and Yost keep alcoholic beverages away from their youth training for games. Biology professors tell us of the physical injuries to a race from the use of alcohol. All professors regret the mental decline of every student who tipples.

The police patiently endure many annoying pranks of thoughtless youth but they must lock up drunken carousers. Students are rarely great drunkards. They have not had time. They do not beat up their wives or sell the babies' shoes for drink. They are only beginning to be drunkards.

Physicians alone know about some few students who in the midst of some drunken orgy contract social diseases. Specialists say that one quarter of the persons thus afflicted become diseased when intoxicated, though if sober they would have fled the house of ill-fame as they would a leper's colony. Intoxication has brought among this quarter some brilliant, healthy college men and, alas, some college women.

Some people blame the new freedom for women, in that some women smoke and drink. There is danger in freedom for every weak minded person but we cannot keep women in perpetual legal infancy. If the voters insist on licensing such evils, college women as well as men must be taught to resist the temptations of the inn, the roadhouse and the secret bottle.

Youth today are victims of more insidious and persistent advertising of alcohol and tobacco than were their elders. New plays, stories, movies, radios, and the blatant billboards tell them that handsome, well-dressed people, in beautiful homes and magnificent hotels, smoke and drink. University students in this region were recently invited to a radio spelling contest, and the prizes were bottles of beer. A degree was recently granted to one whose thesis was a scientific study of beer making. A beauty contest winner in Chicago received a five dollar certificate for liquor. For the sake of the weak, the tempted, the addict, the church college should make strenuous efforts to protect not only their own students, but the whole vicinity.

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Of course, the college authorities will keep their own campus clean. The professors will set as good an example of total abstinence and clean living as we expect from clergymen. If the foreign professors of German, French and Spanish cannot abstain, then let us bring professors from Kansas. An American accent in our foreign languages is not to be so dreaded as a maudlin accent. If these faculty members would also discard alcohol's little brother, tobacco, there would be less preliminary training of the nerves to want something stronger.

In some colleges the faculty are forbidding the bringing to ball games of beverage alcohol because drunken disturbances sometimes follow a ball game. One president said "Our great difficulty about drinking at these games comes not from our students but from the old grads who bring the bottles." If that president will have the old grads frisked for bottles, he is heroic. He faces the prospect that Mr. Grad will change his will.

The college officials if only for the sake of their students, will try to remove saloons from the neighborhood. Liquor laws generally forbid liquor sales one hundred feet from a schoolhouse, which may protect kindergartners, but to protect young people from 18 to 22 years of age, ten miles should be the limit. There are various other restrictions on the liquor traffic which are not faithfully observed by every city, and you may be discouraged at the suggestion of one more, and some of you may complain that these minor restrictions are of no more value than destroying a mad dog by occasionally cutting off an inch from his tail, but remember that every inch brings the knife nearer his neck. Even if by such restrictions we cannot destroy the whole liquor traffic, we can somewhat lessen its devastating effect.

There may be other enemies to education and Christianity, greed, vice, injustice, crime, gambling and graft, but beverage alcohol is the inciting cause to most of the other evils and is itself the major evil.

ATTITUDES OF YOUTH

HOMER P. RAINY, Director, American Youth Commission

I feel that the most useful contribution that I can make to this panel discussion will be to lay emphasis upon what the church

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college may do, by presenting some facts bearing upon youth and civic life which the American Youth Commission has gathered in a number of its extensive investigations.

1. What are the facts with reference to the civic interest of young people and the amount of community service which they perform?

- (a) The proportion of youth contributing a definite community service aside from simple participation is usually less than 10 per cent.
- (b) Youth under 30 years of age have little or no part in community leadership apart from that connected with organizations wholly or principally for young people.

But the fact is well recognized that the one field in which youth supply the majority of leaders is that of crime, since the average age of criminals is around 19.

- (c) In one of our large studies in which 30,000 youth were rated on their social ideals the following estimates were made: 42 per cent were constructive in their social ideals; 22 per cent were indifferent; and 36 per cent were destructive.
2. To what extent do youth engage in or would like to engage in public office?
 - (a) The proportion actually employed is very small, perhaps less than 1 per cent.
 - (b) The per cent that would choose public service as a career if they were free to enter the vocation of their choice is also very small. These percentages range from less than 1 per cent to 2 or 3 per cent.
 3. What are the facts relative to youth and voting?

Here we have a subject whose relation to citizenship is seldom questioned. Several surveys have obtained information on the extent to which young persons over 21 exercise their right of voting. In Springfield, Missouri, 73 per cent of high-school graduates, old enough to vote and mostly under 25, voted. This is somewhat high, compared to the findings of other surveys. A state-wide survey of high school graduates in Connecticut showed that of three thousand who had had ample opportunity to register and vote, only 42 per cent had done so.

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In Maryland, 55 per cent of youth 22 to 24 had voted at the last election (which for most of them had been the one before that of November, 1936). The percentage increased rather sharply with age, being 37 per cent for those 22 years old, 60 per cent for the 23-year-olds, and 67 per cent for those 24. When the non-voters were asked why they had not voted, the only reason given by considerable numbers was lack of interest, which nearly half admitted. Of those who did vote, 72 per cent gave as their reason that they had considered it their duty or privilege as a citizen. Nine per cent admitted voting from party allegiance.

The Maryland survey asked two questions in connection with suffrage which do not appear to have been included in any other: Whether the youth believe that candidates for public office were elected because of their merit? And, if not, what he thought secured their election? On the first query, the returns were: Always, 6 per cent; Frequently, 50 per cent; Infrequently or Never, 31 per cent; No Opinion or Response, 13 per cent. Those who replied "Infrequently or Never" gave the following means by which they thought successful candidates secured their election:

Political Pull	29 per cent
Money, Graft, Bribery	26 " "
Political Machine	17 " "
Propaganda, False Promises	8 " "
Personality	5 " "
Ignorance or Indifference of Voters	4 " "
Other	11 " "

4. What are some of the significant attitudes of youth toward government and society?
 - (a) Ninety per cent believe that relief is a responsibility of the Federal Government.
 - (b) Ninety-five per cent think work relief the desirable type of relief.
 - (c) Sixty-two per cent believe that medical care should be provided by the Government for people unable to secure a private physician.
 - (d) Only 10 per cent believe that "the entire economic re-

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sources of the nation should be owned, operated, and controlled by the Government."

- (e) Seventy-four per cent believe Government should regulate hours and wages.
 - (f) A very large per cent (40 or more) believe that the school does not give them a clear picture of the social-economic world.
5. What are the facts with reference to youth and drinking?

Data on the drinking habits and attitudes of youth are available in four surveys: Detroit, Dallas, Maryland, and New York State. In the first three the results are presented under a variety of heads, all of which, however, may be reduced to three: Youth Drinks; Does Not Drink But Does Not Object to Others Drinking; and Is Opposed to Drinking. The following table compares the findings under these categories:

	<i>Detroit</i>	<i>Dallas</i>	<i>Maryland</i>
Drinks	48%	44%	53%
Does Not Drink But Not Opposed	17%	16%	28%
Opposed	33%	35%	19%

In Maryland a higher percentage of girls were found not to drink than boys, but also a higher percentage were tolerant of drinking; fewer drank. A smaller percentage of Negroes drank than whites, but many more were tolerant, though professing to be non-drinkers. Drinking among minors in Maryland was found to reach considerable proportions, 53 per cent of boys under 21 stating that they drank and 38 per cent of girls.

6. Are youth intelligent or naive about public questions?

In one of our large studies the interviewers attempted to rate the youth whom they had interviewed on this point. The returns listed 55 per cent of them as intelligent and 44 per cent as naive. Different findings result, however, from other surveys, one of which gives 60 per cent as naive and 22 per cent as intelligent.

A BUSINESS MAN TALKS

BENNETT E. GEER, President, Furnam University

I am digressing somewhat from my assigned part in the presentation of the general theme before us today: The contribution of

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the church-related college to the whole life of our country. This paper deals in broadest outline with the place of the state-controlled and the church-controlled college, or university, in our total educational system in America. Our general theme carries the assumption that the state school and the church school have many common objectives but also distinct and well defined obligations.

This is not a comfortable day for the church-related colleges. The church schools are being called upon more and more to justify their existence. They are being weighed in the balances and some good thoughtful people are saying they have been found wanting. We are all friends of state institutions. We recognize that these institutions have a definite and necessary place in our system of education. But I do believe that the time has come when the church college should be on the defensive. And our best defense is a clear and studied statement of what is our distinct place and part in the training of future citizens.

The Church Versus Tax-supported Institutions

In what respect do church and state schools differ and what is the distinct place that our church schools should have in the total system of education? Church-related schools have constantly through the recent decades made inevitable adjustments that have lessened the differences that once distinguished the church-related school from state or tax-supported institutions: Historically, church schools were first established for men and every church-related college for men was founded primarily to promote education for the ministry. At the outset, and in an increasing way with the passing of the years, there has been felt also the obligation on the part of the church school to educate leaders, men and women, in order to promote greater efficiency in the broader phases of church interest. The church-related college must hold to the original purpose. Other schools may educate ministers but it is the primary business of the church college to prepare young men for the increasingly difficult task of filling our pulpits. Other colleges can raise up men and women who definitely commit themselves to religious service, but to raise up such individuals is the primary business of the church-related college.

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In what respect then do church schools and state-controlled schools differ? A partial answer has already been indicated, but there is a more definite answer that can be given, I think, without discrediting either state colleges or church schools. As I conceive it, the state-supported college, or university, is essentially a *governmental* agency and the primary business of the tax-supported institution in America is to train young men and young women in the highest ideals of democracy as a way of life. As I conceive it, the church-related school is essentially a church agency and its primary business is to train young men and young women in the highest ideals of Christianity as a way of life. But both Democracy and Christianity are alike in that they are not, first of all, bodies of doctrine, but modes of living. I need only refer to the three great experiments in state-controlled education now being tried in Europe, supported by systems of education designed to destroy our cherished democratic ideals and our Christian heritage.

But you have already said, and I agree, that the line of demarcation between church schools and state schools cannot be clearly defined. The reason for this is that both Democracy and Christianity should rest and do rest alike upon moral and religious sanctions. The difference, therefore, is to a large extent a matter of emphasis. Church schools must have an important part in promoting the highest ideals of democracy and the loftiest conceptions of citizenship. But there is a plus content. Church schools must go further and not merely impart knowledge and skills to young men and young women that come into our schools but we must see to it that this knowledge and these skills are dedicated to the high purpose of maintaining a Christian Democracy—a Democracy that definitely and designedly preserves and promotes the finest Christian traditions.

I like the statement in a leaflet issued by the National Conference of Church-Related Schools dealing with aims and objectives. I quote "To give emphasis to the fundamental place of religion in education (especially at the college level), (a) in the formulation of a *Christian* philosophy of life; (b) in the development of *Christian* character in the individual, and, (c) in the establishment of a *Christian* social order."

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The New Emphasis in Education

While the essentials of education are always the same, the kind of education needed today and tomorrow is in content different in character from that which was demanded in the past. Our country has undergone rapid economic, social, and cultural changes, and education that was adequate in earlier periods, when the social order was comparatively static, will not serve in the complex and rapidly changing civilization that characterizes the present day. Education must not only give knowledge and skills but it must train men and women so that they can adapt themselves to new and changing conditions. In brief, education must progressively define itself in terms of actual life, and courses of study and methods must be progressively and adequately adapted to training youth for an experience in a constantly changing world. The call for any given age is for men and women who have intelligent understanding of the age in which they live, men and women who can meet their social and community obligations because their training in formal education has been studiously and definitely related to the service to be rendered by them in after life.

Leaders out in the world of industry are constantly studying and adopting new methods and processes, and sometimes at great cost of time and money, always with the purpose in view of adapting their products to a changing world. My classification out in the world for more than twenty years was that of an executive in the textile industry, a maker of style fabrics. With the makers of fabrics no methods or processes are sacred or inviolable. These men are constantly studying and adopting methods and processes with the purpose in view of making fabrics that are not only better in quality and design but better adapted to the markets of the world. Through careful and painstaking study of the demands of markets, makers of fabrics are constantly determining and defining their objectives; and always in terms of the requirements of a shifting demand with regard to both style and usage. If the analogy holds, there would seem to be a similar obligation upon makers of men in educational institutions; indeed, in religious organizations. I sometimes wonder whether the makers of fabrics are not wiser in their generation than the makers of men. Adapt-

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ability through study and research is as essential to vital efficiency in the home, in the school, and in the church as it is in agriculture, industry, and government.

Prime Emphasis for the Church-related School

Science has made more progress in the last fifty years than in all the preceding years since the dawn of history. Within the lifetime of many here today, technology, the handmaiden of science, has transformed agriculture, commerce, government and the professions and, shall I add, imposed new obligations upon the training grounds for these; the home, the school, and the church. Science has opened the book of knowledge with respect to natural forces. Technology has utilized this knowledge in our common everyday affairs. Industry has been forced to adapt itself to a changed world. Technology has not simply knocked on the door of industry, it has demanded entrance at the price of life itself. Industry has had no choice in the matter. What about the home, the school, the church?

My conviction is that too much the schools have relied upon knowledge to educate men and women, too much they have glorified the expression: KNOWLEDGE IS POWER. Here I am emphasizing this new knowledge that has come within the advance of science and with the amazing progress in recent years through scientific research. Knowledge is power, but it may be a blessing or it may be a curse. One of the poets said of knowledge "On her forehead sits a fire." By that he meant to say that knowledge can consume. Alexander Pope wrote in the long past about the danger of a little learning. If Alexander Pope was living today he would speak as solemnly about the possible danger of a lot of learning. The same poet said: "Knowledge comes but wisdom lingers." Here is vast difference. These words of the poet might well be carved over the doors of all college halls. None of us can adequately define wisdom, but whatever else it is, it is knowledge dedicated and consecrated to high and noble purposes, to living on the plane of the Christian ideals. You and I are not interested in Mathematics, Physics and Chemistry, used to destroy more people and faster in another world war—certainly not if these victims of prostituted knowledge are our sons and brothers.

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Sir Philip Sidney, back in the seventeenth century, used these quaint Elizabethan words: "The ending end of all learning is virtuous action." Sir Philip knew his Latin. "Virtuous" meant to him strong, manly, courageous, whether in the presence of physical danger, or political chicanery, or social injustice, or religious racketeering. I am reminded here of the words of Ruskin: "No man knows how to live who does not know when to die."

Knowledge is an integral part of the equipment of an educated man. An educated man *must* know things. It is necessary for him to know much about the world in which he lives. No man is educated who is not acquainted with the age in which he lives and, more often than not, for a man his world is his own community. But mere knowledge is not enough. Even social insight is not enough. To these must be added a social conscience and a will to serve on the high level of moral and intellectual integrity. Education in the past too much has trained the individual for a life of inner satisfaction, and personal and selfish enjoyment. It is not enough to read Latin and Greek texts in the original; it is not enough to have mastered all the laws of mechanics. Education must more and more be positive training for social and religious service, under Christian sanctions—social in the broadest sense of the term, and religious with respect to the deeper meaning of life here and of the life to come.

The church school must serve the church in a way that is definite, and apparent and effective. Here, I think, is our distinct opportunity and responsibility, our reason for existence, our sure defense.

SEARCHING OBSERVATIONS

ROBERT W. FRANK, Professor, Presbyterian Theological Seminary, Chicago

I shall confine my talk to what seems to be a few pertinent questions and opinions. I do not offer these either as findings derived from research, or as prescriptions based upon a diagnosis, but rather as the exploratory reflections of a novice tentatively set forth for the purpose of discussion, if they should seem worth discussing.

I. *Our so-called Christian colleges must rethink and rediscover their function not only in American life but in the life of Christen-*

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dom. The four-year colleges of liberal arts are the oldest institutions of higher learning in America. They were founded to train an educated ministry for the churches, to extend Christian influence with a denominational cast, and to provide general culture above the public school level. Having become established, they have persisted through habit, supplemented by much promotional effort. Are all or any of these original aims still adequate or do they need reformulation?

The church colleges share in the general institutional dislocation of our time. Inasmuch as this dislocation affects the entire structural fabric of western civilization and touches intimately the family, schools, industry, state and church, the Christian college is confronted with the necessity of discovering afresh its basic rôle with reference to all institutions in western life. That means it must rethink its philosophy of life and education, must very definitely make up its mind about its philosophy of ultimate values and rediscover its central function.

This is not an engineering job; it requires something other than tinkering with machinery; and it will not be solved by the improvement of technique. This is a reflective enterprise which calls for the collective effort of men of synoptic vision.

Inasmuch as these colleges presumably enjoy more freedom than state-controlled institutions and are the heirs of the liberal tradition in higher education, one contribution they can and ought to make to contemporary life is to recognize the crucial relevance of this question of values, probe it to its depths, and emerge with some clear conceptions of their aims and ends.

II. The cultural function of the Christian College seems to me still primary and indispensable, although its cultural effectiveness may be questioned. If western civilization is to find its bearings, it needs men and women who know the wisdom and values of the past and can utilize these resources to chart their bearings in the present. Furthermore, it needs mature mentalities which can see clearly and think critically, can take the measure of propaganda, form objective judgments, possess discriminating standards, trust free discussion and its truth-sifting value, and which can cherish intelligent loyalties without being fanatical.

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Some institutions above the high-school level must discharge this function. Traditionally, the liberal college is supposed to have done it. But has it? We grant the gravity of this responsibility. The colleges have had to labor against the inferior preliminary education of students and a barren environment. But because American life in general suffers from cultural thinness is no sufficient reason why most college graduates should go about, culturally, in shorts.

III. *The vocational function of the Christian College stands in need of clarification.* In 1870, about 20% of the college graduates entered the ministry. Today, slightly over 2% do so. Preparation for the ministry is no longer a prime function of the Christian colleges. But these colleges do provide the pre-professional training for an increasing number of students. For two generations, the professionalization of the liberal arts colleges has proceeded apace, accompanied by the reduction of many of them to Junior Colleges, and compelling everywhere a reorganization of the liberal arts and science program. Whether deplored or approved, these trends are active. They offer colleges one golden opportunity, namely, to develop in the pre-professional students a sense of vocation as a means of contributing to the great commonwealth of human value, and thereby of achieving the richest personal growth. In this way, perhaps, business and professional life can be redeemed from some of its crass utilitarianism.

IV. *Finally, a cardinal issue confronting church-related colleges turns upon their religious orientation.* Colleges of Christian lineage should face and make their peace with the religious question, a question that has been tabled by some. It is time to take it from the table. That question is twofold. First, are these colleges to be basically secular or religious in their axial orientation, or just non-committal? Secondly, if they are basically religious, then what does it mean to be a Christian college? These questions are not of academic origin or ecclesiastical incubation. They are raised by the emergence of the quasi-religions of nationalism, racialism, fascism and communism, by the empirical discovery that religion is a necessary enzyme in character education, and by the persistent claim of the Christian religion that it is a way of personal, ethical transformation.

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The out-and-out secular colleges and the in-and-out non-committal colleges claim certain character values. There is not time to weigh these. My concern is with the Christian college which takes seriously its religious responsibility. What does it mean to be a Christian college? I offer the following items for discussion if not for inclusion in the bill of particulars.

Its academic and cultural standards should be of the highest at the level on which it serves.

In the love of truth it should be second to none.

Its courses in religion and the Bible should be scholarly and intellectually honest. The intellectual problems met therein should be faced without flinching. In particular, Bible courses should be exegetically honest. Teachers in these fields should be Christian scholars, both the adjective and the substantive being of equal importance in this designation.

Christian worship should, in conduct and content, be worthy of the best Christian tradition and practice. Better no chapel services than those which, through perfunctory repetition, cheapen, trivialize and discredit this sacred expression of Christianity.

It should confront its students with an interpretation of the Christian frame of reference and the Christian perspective on life in terms of the highest vision of the Christian leaders of their day. While such an interpretation may be in terms other than those in which the students were nurtured, it should be so presented as to mediate their growth in Christian character and to stimulate their helpful cooperation with Christian agencies after leaving college.

The administrative and teaching personnel should be vitally Christian. I quote from Georgia Harkness' "The Recovery of Ideals": "The lack of religious vitality or even religious interest—in college faculties is notable, and gives students one of their chief alibis for passing religion by with sophisticated indifference. While religion and the church are not to be equated they are at least connected, and the fact that comparatively few of the faculty in most colleges attend church with any frequency—usually only on ceremonial occasions—has a direct effect upon the students' assumption that it is not worth while to go to church. It is not a very long step from this to the assumption that there is not very much in religion anyway." (19-20.)

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The contagious power of devoted personalities is strikingly evident in the rapid spread of those quasi-religions to which reference has been made. How much more, then, is Christianity, which conceives God in personal Christlike terms, dependent upon these "living epistles" for its character-forming power.

In conclusion, the Christian college must scrutinize its total complex of practices in the light of the ethics of Jesus. Is it beside the mark to ask the Christian college to consider the relevance of the Christian ethic to its athletic standards and practices, to its financial investments and operations, to its recruiting methods, to its distribution of scholarships, to faculty politics, and to its attitude and policy in the presence of unwholesome alumni pressures.

These specifications may or may not savor of a blue print for utopia. But if they have any bearing upon power of education to grow Christian character, they are not irrelevant considerations for Christian colleges.

If there is a Christian way of accepting the universe, and we have chosen to adopt it, then the Christian colleges as well as the Christian churches should seek to exemplify that way in space and time.

INTERNATIONAL AFFAIRS

WILLIAM C. DENNIS, President, Earlham College

I take it that we are all agreed that the homely old maxim, "the proof of the pudding is in the eating," applies to the contribution of the church-related college of which we are speaking this afternoon as well as in other fields. We are all agreed that the contribution of the church-related college to civic life ought to be good citizens who are able to pull their weight and carry their share of the burden of the community and the question before us is what can the college do to develop such citizens?

I take it that we would also agree that there is no more important field of civic duty and civic opportunity than the field of international relations, that there is no more important and no more urgent problem than the problem of the bringing about and the preservation of peace between the nations of the world, a problem which in our day as in the days of the Guelphs and the

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Ghibellines tends to be confused by and complicated with the problems of the establishment of peace between races and classes.

What aid can the college give in the solution of this problem? At the threshold of this question we are met with a number of considerations which are equally pertinent if we were discussing the question, what can the college contribute to the solution of our national, state and social problems. For example, the question of indoctrination arises in connection with the discussion of international affairs just as it does in connection with the consideration of state, municipal and community affairs, and it is submitted that the answer is the same. Indoctrination is improper except as to ultimate ideals and objectives, *i.e.*, substantially indoctrination should be confined to the ideals of righteousness and unselfishness and the common welfare. It should not extend to the means by which these ideals are to be attained in international any more than in national affairs. In international matters as in national matters students should be taught how to think and not what to think.

Then again, in international as well as in national matters, the question arises as to whether or not the student should be encouraged to actual participation or attempted participation in international affairs, which would ordinarily mean in shaping or influencing the course of his own government in international affairs. To be concrete, how far should students be encouraged to sign petitions to the President, to the Senate, to the Congress for or against particular measures affecting our international life? How far should they be encouraged to take to the stump in one form or another before extramural audiences on international questions. Opinions will certainly differ upon this last point. Some of the elders believe with the great majority of the younger generation that emphasis should be placed on action, that study and discussion within college walls are apt to be futile and perhaps even psychologically harmful if they do not result in positive action. I venture to query this conclusion, perhaps for one reason, because I lived in China during the days of the so-called student movement in 1919 and have followed with intense interest and sympathy the fate of that great but temporarily unhappy country ever since. I learned by first-hand observation of the student

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movement in China and the Chinese students who participated in it at once how fine were their ideals and how readily their idealistic impulses might be warped by the fanatical or selfish counsels of their elders. I learned that the students at best can do a fine, a necessary service in protesting against a positive wrong as the Chinese students did when they more than all other forces combined compelled the futile and corrupt Chinese government of the day to forego the suicidal folly which would have been implied in China's signature to the Treaty of Versailles. At the same time how helpless and hopeless the students were when it came to formulating and imposing upon their government any constructive policy. In subsequent years the students showed how they can themselves achieve almost unbelievable heights of folly and cruelty when they attacked and brutally injured the Chinese Minister of Foreign Affairs because of a difference of opinion as to methods in which he was doubtless right and the students wrong. I believe that in view of the superiority of the educational advantages which the modern Chinese student has had as compared with those enjoyed by his elders, the Chinese student is relatively speaking rather better prepared than the American student to take over from his elders the government of his country.

My view is, therefore, that in general the task of the student in college as respects international as well as national questions is to study, to discuss, to reflect and in every possible way to prepare himself to participate in political action after he leaves college rather than to emphasize active participation while in college. I am accustomed to tell our students that the founder of the Christian religion spent thirty years in preparation for a ministry of three years and that they can well afford to spend their four years in college largely in preparation for rather than in the active performance of civic duties as respects both national and international affairs, and particularly as respects international affairs, which by their nature lend themselves too readily to emotional rather than rational treatment. This means that the four years of college ought to afford the greatest possible opportunity for the serious study of international affairs. How may that be accomplished?

First and foremost, in the classroom, through courses in history, economics, government, international relations and international

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law—classes which should be conducted by men of many minds and varied experiences, some of whom have had if practicable actual contact with international affairs and all of them men whose experience has been enriched by foreign travel. But this is not enough. I believe that every year there should be brought to the institution from outside men who are specialists in foreign affairs and in international law, and men who have had actual experience in conducting the affairs of great nations. One of the best ways to do this in my judgment is through an Institute of Foreign Affairs through which a number of men of this type can be brought to the institution simultaneously so that the students can hear them discuss foreign problems with one another and hear *bona fide* and unpremeditated debate between first-class minds enriched by practical experience in regard to these very practical problems. At Earlham College we have held every year but one since 1930 such an Institute of Foreign Affairs lasting two days and a half. We suspend classes during this period and all of us devote ourselves to the work of the Institute. The students are required to attend a certain number of sessions and encouraged to attend them all. They are encouraged to participate in the proceedings not only by asking questions but by brief but *bona fide* participation in the discussions. The public is invited to attend the sessions and likewise encouraged to participate in the discussions, and delegations from sister institutions are especially welcome. The Institute has no thesis to maintain. It discusses the international topics which are uppermost from year to year and no effort is spared to secure speakers who are prepared not only by ability and training but by practical experience to make the discussions worth while and to bring these speakers not as a series of isolated lectures but as a team to debate with one another and with the students, thus making an Institute as distinguished from a lecture course. Naturally, we supplement the Institute with lecturers upon international relations from time to time, particularly in our college chapel, which is held three times a week on Mondays, Wednesdays, and Fridays, and which all students are expected to attend. A large proportion of our chapel addresses deal with international questions. We further supplement the Institute with an International Relations Forum, a student organ-

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ization sponsored by the Carnegie Endowment for International Peace which has regular bi-weekly meetings and which not only invites in distinguished speakers from outside institutions but gives ample opportunity for the students themselves to do sustained and constructive work in international relations. Finally, we encourage a limited number of students to speak to outside audiences, particularly our group of foreign students, who can not only bring to these audiences authentic accounts of their native lands, but by their own personal presence make these accounts really live in the minds and imaginations of their audiences.

In all these ways we seek to interest the student in the great problems of international relations and international peace and to send him out of college ready to take his proper place among the citizens of the nations who must find the solutions to these problems.

AS THE CHURCH SEES IT

SAMUEL K. WILSON, President, Loyola University

It is generally known but not always remembered that early American culture, insofar as it was a native product and not English culture transmitted across the Atlantic, was almost entirely the work of colonial colleges and secondary schools. Out of these schools came men whose influence on the cultural life of their neighborhood derived largely from the instruction they had received while in the academies and colleges. Moreover, directly or indirectly they profoundly affected political thought in the third quarter of the eighteenth century and were leaders in a movement which resulted finally in the independence of the former English colonies.

Later on they not only took a prominent part in the debates out of which emerged the Constitution of the United States, but they were instrumental in securing the adoption of this Constitution, and directly or indirectly in the management of the young government for several decades.

Today when the church-related college seems fighting for its life in the gathering assault of secularism, it may be well before surveying the future to pause for a moment and to recall the past. All colonial foundations of any importance, save only the Phila-

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delphia college (and that became a church-related school after three years), were dominated and supported by American churches. After the ratification of the Constitution American education continued religious in tone except that here and there, particularly on the frontier, schools were set up, maintained and administered by local or regional governments. The process of secularization in the colleges of the United States did not begin until the twenties of the last century. At that time graduate scholars returning from Germany to their native America brought with them the new evangel of the higher criticism.

Even thus the process of change was very slow and it was not until the movement for secularizing grammar and secondary schools initiated by Horace Mann got well under way that the older colleges were affected. In the interim new states west of the Appalachians were founding state universities and when secularism became the order of the day in American education these state universities became not only unreligious but in many instances committed to a policy which was, at least in effect, anti-religious.

We see the results of secularism in every stratum of education today. We ought not to argue, of course, that natural virtue may not be fostered by purely secular schools. Nor should we argue that instruction permeated by religious influence is a panacea for all social and political evils. The lag of human nature, local environment, prevailing philosophies of life may and often do counteract religious training. By and large, however, purely secular education restricts the field of truth and minimizes the strongest of sanctions, the voice of the Creator speaking authoritatively through the voice of conscience.

Today representative democracy everywhere is on trial. It is easy to show that the general breakdown of contemporary governments, the unrest, and the world hatred of class for class are occasioned if not caused directly by a prevailing philosophy of life which is entirely secular and materialistic. Most of the colleges and universities of the world are, at least in part, responsible for such conditions.

If you were to ask me what the church-related college has produced, at least in our America, I would point again to the best in

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American culture and government. If you were to ask me what should be its future chief objective I should have to give the same answer, because in preparing young men and young women for the only lasting aim of life, a return to their Creator as He would have them return, the church-related college is giving an adequate preparation for the preservation of every good thing we have inherited and for the transmission of permanent culture and orderly government to the next and succeeding generations.

A moment or so ago I made the statement that the church-related college is in a position to explore the whole truth. Unbelievers may claim that the field of revealed truth, which is nevertheless real truth, has no serious claims to consideration because it derives largely from faith. But truth ever remains truth, whatever its provenience, and all real faith must ever have a rational basis. Merely in the matter of an adequate view of truth, therefore, the church-related college has an advantage over any purely secular institution. In the field of demonstrable truth the church-related college also has an advantage because it sees more clearly the implications of a purely materialistic philosophy of life.

Naturally enough, if the dignity and spirituality and immortality of the soul be denied, man becomes merely an animal and among animals not right but might is the determining factor of all relationships. To what a pass this materialistic philosophy of life has brought the world we have only to look about us to discover. Of the many manifestations of this philosophy let us select just one, that of government. The contemporary trend toward dictatorships, whether they be purely communistic or purely fascist or any one of the intermediate stages between these two forms which are apparently diverse but which in reality are expressions of the same thing, springs from a purely materialistic philosophy of life which denies first the claims of the Creator and secondly the inherent dignity of the individual. Because these two claims have been neglected, might has succeeded in overshadowing right in the political relationships of humankind and short of a return to a correct appraisal of what man is, why he is here, and what he is to become, I, at least, can see no hope for humanity.

Therefore, I believe that the church-related college not only has an important function to perform, but is the only agency short

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of the Church which can cure the political ills of humanity and make mankind realize why government exists, what are its functions and privileges, and what are its limits and duties.

Lastly, in surveying the future function of the church-related college I can assert without any fear of reasonable cavil that no other purely human agency is better able to propose sanctions which will be operative among large groups of men and women. Thus the Church and its related college and school have a duty and a privilege not only to foster rational processes of government but to endow those processes with strength through adequate sanctions.

If the church-related college is ever wiped out of the American scheme of civilization, as sometimes today seems likely, and if the churches are circumscribed in their activity, there will be no further obstacle to the assumption of supreme and despotic power by any man or group of men who are shrewd and strong enough to grasp that power and use it for their own selfish interests. Accordingly, the object of the church-related college, remaining the same tomorrow as it is today and was in the past, must be to conserve and develop not only the best elements of American civilization but the best and rational elements of American government. The magnitude of its responsibility and the extent of its privilege should strengthen it to continue opposed to all materialistic concepts of life. If materialism prevails humanity will be brought to that general ruin which was the fate of the civilizations of antiquity.